THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

SHIVA'S ASHRAMA.

By K. S. Ramaswami Sastri, B.A., B.L.

In sweet still meditation rapt, alone,
Controlling by His power the cosmic whole—
The world of nature and the world soul—
God Shiva sat as on a godlike throne
In His sweet Asrama. Nor sorrow's groan
Nor keen desire's vain e'er-receding goal
Nor Passion's joys that swift revolving roll
Disturbed the stillness with discordant tone.
The crescent on His crown unchanging shone,
Shone like the morning sun His radiant rame;
The serpents' crest-gems on Him shone like stars
Where His grace comes there comes sweet wisdom's dawn.
He is the Nameless with auspicious Name,
The Love that conquers hate in inner wars.

The Hindu Message

THURSDAY EVENING 6, FEB., 1919.

The Woman Movement in India.

Everywhere people long for equality, —and it proves, after all, a mere will-o-the wisp. Women, too, long for equality with men,—not the majority of them, but a militant minority, with the support of all violent revolutionaries and respectable radicals. In England the suffrage campaign was long pursued by women who boasted about their own progress and by their feminist allies among men,—but they did not succeed or deserve to succeed. None of the promoters of the movement, and no section of it, had any clear ideas of what the suffrage was to secure for women. A large number of women and the noisy party of social revolutionists aimed at removing the economic dependence of women on men. Why should men alone be recognised as breadwinners, and women cribbed and confined within the prison-walls of the home as housekeeping slaves? Nothing could, according to them, be more degrading and abominable. The vote, if obtained, would help to raise women from this horrible slavery. Women in the West receive a fairly good education, and should be helped to lead a high and honourable life. If their political status were raised, that would help to free them from their economic degradation and slavery in the home. It is on these grounds that the struggle for political emancipation was long carried on, but it did not succeed. At last, chance worked for the cause of women. The war came on, and women gave their labour for the winning of it. They took the place of the millions who gave or endangered their lives on the field of battle. They became munition-workers, and in other ways engaged in productive occupations so as to maintain the continuity of the national life and also to win the war. The leaders of the nation were grateful for their great services; and bestowed on the women of the land an ample reward. Not only have the women obtained the vote for which they had long agitated, but they have also obtained the right to sit in Parliament as the representatives of the people. What the effect of these measures will be, Heaven knows, but in the meantime the rise of women to a higher status in society and the state has become a *fait accompli*.

Our new women in India and their allies, the Indian social revolutionists, have already begun to be active in the cause of the so-called emancipation of Indian women. Here, too, they demand the franchise, and many also want representation. At present, the damand is made by a microscopic minority. But, as we have already said, even in England only a minority made the damand for reform. So, this is no reason for shelving the question. In India, however, woman's position in the home and society is a good deal worse, according to the views put forth by our new women and their advocates; and so the dawn of the new epoch must, according to them, be signalised by a useful measure of emancipation which would be the means of inaugurating a great social reform.

These men and women in India do

not take account of the fact that, even in England, there is still felt a great deal of doubt as to the manner in which the reforms carried out will affect the economic condition and functions of women. There is also much anxiety about the immediate effects of the measure,—how the women will, by their attitude on critical occasions, deal with the forces making for social and political progress. No doubt, they have risen to an equality of political status with men. But, questions of economic reconstruction loom large on the horizon. If they enter into large competition with labour, will this not reduce the wages of men? This will no doubt be welcome to capitalists, but how will the working men fare? Moreover, when women become the rivals of men in regard to work and wages and when their wages rise while men's wages were falling, how would this division of interest between the sexes affect the condition of the home and the family circle? Though the immediate effects might be advantageous to women, would the women be able to deal with employers for themselves, when they could not obtain the co-operation and symyathy of workmen's unions and organisations?

All these questions are troubling the minds of thinking people in England. But they trouble not our own wild and thoughtless reformers here. What is good for England must be good for India? At least, what has become a *fait accompli* in England must also be boldly introduced into India. In England, the long-prevailing social freedom for women has to some extent paved the way for the establishment of equality of political status. In India, women's *Ghosha* is the prevailing custom in the North of India, and even in South India the custom which prevails tends to confine the women mostly within the four walls of the home and to domestic occupations. Moreover, Indian women do not consider housekeeping dishonourable or slavish, and do not want an economic reconstruction of society which would enable them to gain economic independence of men. Also, questions of freedom, of divorce and co-education which are already becoming predominant in the West have not even been suggested here,—at least by the Indians themselves. We do not think, therefore, that the question of political equality for men and women need be pushed here into undue prominence just at this stage of political and national evolution,—simply because a very infinitesimal number of women and the small and noisy band of social revolutionaries have interested themselves in the question.

Even in England, there are still many men and women who raise the fundamental questions of sex disabilities and idiosyncrasies and disagree with a settlement which has been arrived at already without regard to such considerations. We cannot enter into many details. But we may make a brief reference to two points or three in order to make the matter clear. *First*, women rely more on instinct than on reason as constituting their claim for equality of treatment in all matters. Women cannot deal with facts and arrive at a sustainable conclusion regarding them on the basis of a rational settlement. *Secondly*, women are obstinate and self-centred, and do not easily form opinions, nor change them even after the necessity

has clearly risen. *Thirdly*, women are apt to live in a paradise of their own, and do not care what happens, so long as they dominate therein and enjoy the pleasure and satisfaction they derive from it.—Considerations like these are still advanced by serious men in England, even after the accidents of the war situation have settled the political status of women in the most unexpectedly favourable manner. In India, we think that the position of women in the home and society ought to be seriously considered before a plunge into the unknown is made in accordance with the wishes and emotions of the few who seek a settlement of the question on lines similar to those which have been adopted in England.

Finally, we wish to turn the attention of our rulers and readers to the fact that the aims of Indian civilisation are essentially spiritual, and that the position of women in the home and society have been influenced by that circumstance. To introduce an unconsidered alteration in the status of women will seriously alter the aims and destiny of our Hindu civilisation and its place in the providential order of the world. Already, our system of education has brought many evils in its train, though we do not think it has been an unmixed evil. Heaven knows how the introduction of democratic ideals of politics and political life will affect our society and its attitude toward those world-old problems of the soul's destiny and soul life which have hitherto had a lasting fascination for the Hindu mind. If, before we have learnt the lessons of changes like these, a still more fundamental change is brought about in the national life from an alteration of the status of women in the society and the state, we think that it will destroy all vestiges of spirituality in the Hindu civilisation of the future. European civilisation, its ideals and institutions, are tending to be regarded as so many divine entities by many Indians of today. To a country and society as ours, such an attitude is full of danger and trouble in the future. The best thought of the new minds of educated men in India has not been devoted to the appreciation of what is valuable in the culture of India and its fruits in the past and present. We do not at all object to the introduction of free institutions from the West, but we think that they must be adjusted with care and foresight to the aims and methods of our own civilisation and its valuable gifts and fruits of spiritual illumination, so that the latter at least may not be lost to us, whatever changes, social or other, may be forced upon us by our widening political horizon.

"Is India Civilised" by Sir John Woodroffe.

IV. The Elements of Defence.

We now proceed to discuss the elements of defence and show what are the forces of successful defence of our culture. Defence is all that we want and we only desire to achieve the triumph of defence. Sir John Woodroffe says: "India, however, true to its principles will never force itself by violence on any. It asks only a fair hearing, having trust that the truths, of which it believes itself to be the guardian, will of their own strength establish themselves. Truth in whatever form needs nothing but itself to win the minds and hearts of men."

As Sir John well points out the famous principle of self-determination now talked about so much and so often is nothing more than the principle of *svadharma* given to the world by Sri Krishna. Our motherland does not want to impress her culture on any other people though it will give her treasures in abundance to the whole world. The aim of the future India should be to defend and improve her culture so that a rare blossom of human nature may not be lost from the garden of God.

The main source of hope lies in the fact that India is more than the Indian. Sir John says well: "We must distinguish between India and the Indian; particularly at the present time when so many have fallen from the ideals of their race." India's marvellous defensive and recuperative powers, due mainly to the piety and power of her children in her golden age, are very great, and hence if an attempt is now made to organise the forces requisite for the defence of our culture, those powers will spring into energetic self-expression and help to achieve a triumphant defence of Indian culture.

The programme of defence is set out in detail in the book of Sir John Woodroffe but we can do no more than sketch it briefly here. The first and primary requisite is a reformation of individual life in the case of men as well as women. All other reformations if not based on this fundamental reformation is nothing more than building castles in the air. In one place in his excellent book Sir John says: "The glamour which attends a dominent race produces amongst the imitative the "have a drink" and "so English" Indian, the type which bans 'native dress' from his Club because it is "run on European lines" and brings up his children in 'Indian Etons' to segregate them from the common run of Indian folk." He says again: "I have, therefore, my moments of angry wonder as I see the increasing vulgarisation of the fine and (in an Eastern sense) aristocratic life of India, the betrayal or neglect of past traditions and culture, the senseless imitation of foreign ways simply because they are foreign and the many shams and falsities of modern Indian life. Not the least thing which this country can learn from the British and the Irish (with else which they can teach) is the necessity of faithfulness to racial ideals....To a Western true to such ideals, it seems inconceivable that a race should adopt with avidity a foreign language, neglecting its own; as also foreign ideas and customs, neglecting and even, as some seem to do, condemning its past cultural inheritance. And yet such has happened and many have become, as I have elsewhere said, the mere mind-born sons (Manasaputras) of the English. This is the reason for the obvious poverty of much of the political thought in this country which, though cast in the mould of masters of political thinking, should nevertheless be original, inspired by Indian ideals and have an eye to the particular Indian need."

Equally important is the devotion of steady attention to the mental and moral improvement of the youth of the land and of the race in general. We have already referred above to the need for physical culture and purity and the preservation of our own habits of personal and ceremonial purity and of food, dress and deportment. But

this by itself will help us but little if we become mentally the *manasaputras* of the West and adopt the Western standard of morals. Indian ideals of mental training and moral discipline must be taught in our schools and colleges and practised in our daily life if our country is to regain her lost proud position of the intellectual and ethical leadership of the world.

The great mistake that the modern Indian mind makes is in confounding education and literacy. Sir John says well: "Education and literacy are not one and the same." Increase in the area and efficiency of literacy is by itself not a great matter for self-congratulation if truly valuable racial culture does not also spread proportionately. Sir John says: "The late Sir George Birdwood called the latter (the Indian peasantry) the most cultivated peasantry in the world ... He (the Indian peasant) is truly civilised in so far as he shares in, to the limit of his capacity, the great cultural traditions of his country." Primary, secondary, and university education, as well as the education of men and the education of women must be full of this new spirit of the successful defence and preservation and augmentation of Indian culture is to be a fact in the land of realities and not a fiction in the land of dreams.

We have next to understand and preserve the social ideals of the land. Let us always remember this central lesson. Sir John says: "That distinguished thinker Professor Lowes-Dickinson, in an essay which seeks with justice to define the character of Indian civilisation, profoundly remarks that it is so unique that the contrast is not so much between East and West as between India and the rest of the world. Thus India stands for something which distinguishes it from all other peoples, and so she calls Herself a *Karmabhumi* as opposed to the *Bhogabhumi* of all other peoples. For this She has been wonderfully preserved until today." If we miss this aspect we may continue to be a human horde but not an Indo-Aryan race. The very pivot of the social system is the institution of marriage. Sir John says about it: "The Hindu insists on marriage for all men and women in the world both in the interests of the conservation of the race, and as a safe-guard from the sexual errors which abound amongst men, and are now commencing to affect women in the West." Some people think that we must change our social ideals and institutions because India is not prosperous like other nations. Sir John says well about this self-delusion: "Fault is not attributable to the Eternal Dharma. The fall of the Hindu is due to his not keeping it." He points out further that the modern Western sociological and economic order is not based on religion and is aimless and unsettled. "In fact, modern Europe is without any settled foundation or aim.... The ideal Indian scheme of social order is based on religious and philosophical principles which are also the practical ideals of daily life." In another place he says: "Each fraction of the body of the Lord should, while preserving itself and holding to its duty, help the other to preserve the harmony of the whole. Hinduism has provided for this organization within India and amongst its followers by the wonderful Varnashrama Dharma.

The spiritual life of the people has also to be preserved and intensified,

Sir John says: "There is no religion which more justly and logically balances the claims of the life of the world and the life of spirit as does Hinduism. Its principles are opposed to all false asceticism. This is seen in the Purushartha, the Ashramas, and the distinction of life upon the two paths of enjoyment (Pravritti Marga) and renunciation (Nivritti Marga)." Unless the great and dynamic spiritual ideals of the holy books of the Hindus are a real force in the lives of our brethren, the successful defence of Indian culture will never be.

Finally, Sir John tells us again and again that India requires more Power (Shakti). This power means increasing realisation and revelation of the divine in man. Both material and spiritual power are indispensable to make a nation great. India's primary need is now to make her children healthier and stronger. On such a soil alone will the fair flowers of mind and soul shine with unfading bloom. In Sir John Woodroffe's pithy words: "Without health and strength of body there is listlessness, sadness, and lack of will and energy. Let India be fed and these will disappear."

Notes and Comments.

When Indian politicians and journalists condemn the Civil Service as a bureaucracy, it is not to be supposed that they do not recognise the good they have done. What they mean is that they could and ought to have done a great deal more to have raised India to the status of a self-governing nation. For, the British race to which they belong has been the champion and exemplar of freedom for all the civilised world today. India owes much to the Civil Service by way of promoting order and preserving justice between man and man. It has also given effect,—ably and honestly on the whole—to the higher principles of policy proclaimed by the Viceroys and Governors who, like Lord Ripon or Lord Hardinge, have laboured for the raising of India to a higher status, politically and economically, than is now possible. But why should not the inspiration for reform and the initiative for progressive measures come, as they should, from the Civil Service itself,—at least in the future of our country's history? We are full of hope.

* * *

The late Swami Vivekananda said in one of his moods of elevated and original utterance:—"Every aristocracy is bound to dig its own grave." The Indian Civil Service is gradually destined to lose its character as a class of "heaven-born" rulers with interests to serve. More largely than ever before, it will have to serve the political and economical advancement of the Indian people at large. It will soon have a substantial fraction of its personnel recruited from the Indian Community, and this itself will help to break up its unity of aim and interest. Moreover, the increase in the number of "Ministers" in charge of the "transferred" departments, will also have a similar effect. We shall soon, therefore, arrive at a state of affairs in which the Indian Civil Service will become transformed into real *servants* of the Indian people, and not its *masters*. We offer, in anticipation, our congratulations to its members on this coming good fortune which is to transform not only its own composition and destiny, but also the attitude of our journalists, politicians, and people towards it in the near future.

* * *

The Indian Civilian bureaucracy has given us men like Hume and Wedderburn and Cotton, and we are quite certain that many men of their kind—though not cast in the same heroic mould—have been, and are today to be found, among them. When politicians and journalists use strong language against the Indian Civil Service, they should not be taken to task as being ungrateful for the benefits conferred on India by such good men and true. They have only condemned a system which, in

the past, was long thoroughly exclusive of Indian talent and was calculated to bring about a combination for the defence or maintenance of a body of officials as a class and possibly, *to that extent* at least to retard the advancement of popular interests. We think that, in the near future,—when the reforms now contemplated in its composition and in the general working of the administration are fully adopted—our Civilian officials will prove true friends of our people and the stalwart builders of the India that is to be—the India that is to shine as a crown of glory to the British people and empire for all time.

* * *

We are glad that the Indian Mathematical Society has been able to hold at Bombay a *second* successful gathering of Indians learned and interested in this branch of learning and science. Though Mathematics forms a subject *caviare to the general*, the Indian intellect of the higher order is well fitted for its cultivation. At the present moment, India is proud of having produced one of the greatest Mathematicians of the age,—and, indeed, of all ages and climes—in Mr. Ramanujam, of Kumbakonam, now at Cambridge, making a world-wide reputation like another Newton, LaPlace, or Cayley. In our own Presidency we have always had some very excellent students and Professors of Mathematical Science in the past, though they might not have all of them been in a position to attain to the giddy heights which Mr. Ramanujam has scaled *as his own* and, as it were captured by a master stroke of genius unrivalled in the annals of the world's Mathematical achievement. The names of Gopala Rao, Ranganadha Mudaliar, Srinivasier, Hanumantha Rao, Sarabhalinga Naidu, Swaminatha Aiyar, Ramachandra Rao, Ramaswami Aiyar, and a few others form a brilliant galaxy of talent of which South India may justly feel proud. It is no surprise to us that many excellent papers were contributed at this year's session and they were appraised as worthy contributions to the advance of knowledge. We trust that the labours of our gifted Mathematicians will be appreciated by the public and that endowments will be forthcoming which will enable them to devote themselves more and more both to original investigation and to the improvement of the methods of Mathematical teaching and training in a manner suited to the special needs of Indian students and their intellectual aptitudes. That Mr. Ramanujam has already—we do not think he is yet thirty years of age—been made an F. R. S. is a clear indication of the future possibilities of the Indian intellect, and all South India ought to join in raising a testimonial worthy of this great achievement of Indian genius. We offer our countryman our hearty congratulations and the homage due to his marvellous genius.

* * *

Prof. C. V. Raman and his worthy pupil, Mr. Chinmayanandam are similarly earning a name and reputation for South India by their original investigations in Science. Prof. C. V. Raman was among the most distinguished of the men of science in India who attended the sixth annual meeting at Bombay of the Indian Science Congress. His Excellency Sir George Lloyd did his part worthily in welcoming the Indian Scientists to Bombay and in pointing out to them how they should labour for the development of India's material resources and the creation of a favourable atmosphere which would result in rapid scientific advances and the application of scientific discoveries and principles for the purposes of Indian modern life and destiny. Before the labours of Indian scientists can have this effect, it is necessary that, at least in the great centres of Indian learning there must be thoroughly-equipped laboratories, libraries, and lecture-halls where every facility can be had for the cultivation and spread of scientific knowledge. In all the various sections of the Congress, many excellent papers were read. We have read with especial interest the attractive Presidential address in which Sir S. Rogers, the President, gave an account of his own special researches in the treatment of cholera patients. We trust that the labours of our savants will be early appreciated by our men of wealth, and that their patronage will be extended to them in a liberal

manner so that they may labour for the advancement of India and raise its reputation for culture and progress among the communities of the world. It is not the politicians alone who labour for the cause of national progress in India. Our men of science contribute, at least in equal measure, for the raising of our status as a community and nation in the eyes of the world.

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If India is showing today how she is imbibing the spirit of modern progress in various fields of activity, it is due entirely to her modern educational system and its efficiency. No doubt this efficiency would have been greater, if her machinery of education had been more suited to her special genius and antecedents. But we have made some advance, and for this some credit at least is due to our Civilian and bureaucratic rulers under whom it has been found possible. Here, too, we have every reason to hope that, under the circumstances of the coming age, they will do a great deal for the country of their adoption and earn its lasting gratitude by their successful labours for its welfare and progress.

Some Ethical Lessons from our Epics.

[By P. Ananthaswami]

(A paper read at the Dasara Conference held under the auspices of the S. M. R. V. Assn., Karamanay, Trivandrum).

The unity of God and the necessity for tolerance are strongly emphasised in the Epics. A failure to catch these cardinal truths has led some of our people to commit the most dangerous and criminal excesses in the fair and sacred name of religion. They, like the man in Bunyan, have become so intent on straws, as to miss the crown that is above their heads. A passion for non-essentials has possessed them in unabated intensity. The stupid and scandalous quarrels about the superiority of Vishnu to Siva or of Siva to Vishnu, the ridiculously absurd disputes about *Namam* and *teertham* and the thousand and one fights about mere forms and formalities which disgrace and divide Hindus —these are the outcome of a morbid mind which is obtuse to the grandeur and beauty of our Religion and impervious to soaring thought and meditative rapture. Shri Krishna says:—

"Oh Kaunteya, if you worship Siva you also worship Narayana. He who knows Him knows Me; and he who follows Him follows Me. Siva and Narayana are but one being with two forms." No higher or more inspiring advice has ever been given to the world!

The paramount claims of Truth, Dharma and justice which are the *fons et origo* of greatness, human and divine, are dwelt upon with a force that is irresistible. The proper and punctilious observance of these virtues, is bound to satisfy our human aspirations, complete our knowledge and sanctify our life. In the struggle between Right and Wrong, ultimately Right is on the throne and wrong on the scaffold. The discipline and value of the failures which form rather the rule than the exception in human existence is taught with imperative insistence. The Epics exhort us to welcome honourable failures and to awaken to the sterner aspects of life as consisting of one unceasing endeavour for the attainment of noble objects. Hence, let our faith in the Justice of God be robust and not be easily broken by adversity. The hardest flail of fate thrashes only the sheaves. The corn comes up dancing on the floor and finds its way to the barn. This is no mere figure of speech. The fact is that by suffering we grow strong, that there is no crown without the cross, no palm without dust, that through thorn-set ways alone men reach the stars.

Do the Epics preach renunciation? They declare that complete isolation from the active and actual affairs of life or utter selfishness is unthinkable. The selfish man is a universally hated character, the more especially as selfishness, obstinacy, godlessness and criminal intentions go together. His business is to fatten on others' honest toils and, for the rest, to cozen, hoodwink and chicane. He is to well-ordered society what the canker is to the rose. Far more happy is the selfless man who, besides being able to enjoy a quiet conscience, deservedly receives the love, regard and esteem of his fellow-men. For it is a maxim seldom untrue that if one casts his bread upon the waters, he will find it after many days. The

selfless man realises vividly and passionately that all human beings are sparks of

"That light whose smile kindles the universe
That Beauty in which all things live and move,"

that all are brothers (not merely in a conventional sense), that the well being of each human being is closely connected with that of every one else and that service of humanity becomes our paramount Dharma. And how can such service be nobly conceived and wisely carried out if one retires from the clash and rush of life, into forests and mountains? Hence the one rule without exception insisted on by the Epics, *Help one another and not obstruct*; *Love and not hate.*

I have extracted a few stray yet obvious lessons we gather from the immense domain of our Epics. At a time when bread-winning, money-making and power seeking have become the objects of our ambition, *ne plus ultra*, when belief in God and the scriptures is relegated to the dust-bin, the countless stories of the doings of the heroes and heroines who figure in our Epics may appear extravagantly exaggerated or absuredly impossible. But the Epics answer

"They reckon ill who leave me out
When me they fly, I am the wings
I am the doubter and the doubt
And I, the hymn the Brahmin sings."

It is very sad indeed that many of our students betray colossal ignorance in respect of the incidents and characters in our Epics. Nay more, they disobey and ignore scriptural commands even in such simple matters as the performance of *Sandhyavandanam* and cast abuse in the teeth of those who preach to them the worth and usefulness of our sacred books. The reasons for such a mulishly obstinate and perverse attitude are not difficult to discover. The chilling hand of Science is actively at work in their midst. Science is wholly the science of the senses, which know nothing of justice and injustice, right and wrong, moral good and moral evil and which, therefore, tend to dehumanise the students. If any justification of this statement is required it is furnished by the recent war, the cause of which has been German militarism efficiently and mercilessly helped by German military science. Again, the increasing hurry and worry of modern life and the exacting demands of modern education are important factors to be reckoned with. Lastly, there is the influence of Missionaries. These gentlemen, though entitled to the very best praise for their unremitting labours in the cause of Education, poison the minds of our young men with their pernicious preaching and teaching. They pose as authorities in matters of religion and say the most wicked and ridiculous things about our religion. Not content with preaching under the shade of the tamarind tree to the accompaniment of the sounding brass and tinkling cymbal, they have poached into the class-room and begun to apply their maxim guns to smash the gods and goddesses of the Hindu Pantheon. Naturally and necessarily under the influence of such persons

"Whose life laughs through and spits at their creed!
Who maintain Thee in word and defy Thee indeed;"

our beliefs are being slowly but surely undermined

Now, what is the remedy for this dark difficult and disquieting state of things? Already there is a cry for moral and religious education which, if imparted on right lines and in consonance with the traditions of this *Punyabhumi*, would easily and effectually cure their present disease. A good husband, a sincere brother a loving king, Shri Rama stands out prominently as the embodiment of all that is best and noblest in human nature. The sweet and sacred names of Vidura, the man of wisdom and humility; Bhishma, the prince of the terrible vow; Arjuna, the princely prince who had resisted the charms and even the advances of the celestial nymph: Urvasi: Shri Krishna, the wonderful child, the wonderful statesman and the wonderful Teacher; and a host of others cannot fail to lead us into right and noble paths. Where can we find an ideal woman like Arundhati, a passionately devoted wife like Sita, Savitri, Damayanti who sacrificed everything at the altar of conjugal fidelity? These high-souled women will undoubtedly serve as the brilliant torch-lights that light the way of our women and effectually warn them against the snares and pitfalls of life.

I have no doubt that a revival of the study of our Epics will throw materialism into the background. I have also no doubt that if suitable translations are prepared—deleting

some of the theological subtleties and metaphysical refinements—and put into the hands of our young men, materialism which now looms so large in their horizon, will have merged itself into empty space. Our teachers and elders should be armed with sufficient scriptural knowledge, and they should by their life and conduct demonstrate to them the practicability of their verbal advice. Our home-surroundings are not to be lost sight of. Much has also to be done in resuscitating the delightful and happy custom of reading *Puranas* at nightfall and in the small hours of the morning at the Village temple or at the foot of the sacred *peepul* tree on the river's brink. Thus by a happy and harmonious combination of these factors even the latent perversities of human nature will be corrected and the godly element within brightened.

I have done. It may seem to some that, like the legendary child, I have attempted to bale the sea with a spoon. But I think I have tried to bring into focus some of the cardinal lessons which are worthy of being held in perpetual memory. A close study of our Epics will elevate us to regions where ambition fires us, examples animate us and victories prove us. As we study them we feel we are in touch with mighty Rishis of enormous spiritual vitality who help to turn God-ward our souls which in their rose-mesh of Avidya feel ever pulled to the earth. Let us therefore cull useful and inspiring knowledge from them. Let us read them daily, diligently and devotedly. Let us train our minds to the proper and necessary pitch of efficiency. Let us make it both sharp and clean by *Vichara*, *Sadhusangama* and *Satchchastra*, meditation, intercourse with the wise and learned, and study of right books. Let us prepare the mind and the intellect to the golden mean, to converse with those who speak to us through books and to associate with even the meanest of God's creatures to help and be helped. Let us at the same time keep ourselves in due subordination to our elders as befits those cautious, conservative, and charming traditions for which even our worst detractors do not fail to applaud us and which have preserved our caste-system more or less intact through ages and in spite of all manner of chops and changes. Let us strive night and day to erect above ourselves, hitch each his waggon to his star and in that spirit do the work and become

"A link among the days to knit
The generation each with each."

Then shall we be set once again on the safe and assured path of peace, progress and enlightenment and our India be ushered into the sunshine of a newer and brighter day to remain as of old 'the mother of religions and the saviour of the human soul.'

!! Peace to all Beings !!

The Bhagavad Gita.

With an English Exposition
By K. S. Ramaswami Sastri, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA II.

(continued.)

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

He is never born, nor doth He ever die. Nor does He, having been born, ceaseth to be. He is unborn, immortal, eternal, ever-new though ever-old. He is not slain even though the body be slain.

NOTES:

1. This stanza also is taken from Katha Upanishad.

2. It negatives in regard to the soul the modifications inherent in matter,—existence, birth, growth, transformation, decay, and death.

'जायतेऽस्ति वर्धते विपरिणमतेऽपक्षीयते विनश्यति' इति षड्भावविकाराः

3. भूत्वा भविता वा न भूयः—is used to negative the क्षणिकविज्ञानवाद of Buddhists. The self is not a series of momentary realisations or sensations but is a changeless and eternal truth. The fact of self-consciousness that "I am the grandson of so and so and am the same man today as then and am the grandfather of so and so" is clear proof of this.

4. पुराणः— It shows that the soul is older than even the akasa—the oldest of creations. पुराऽपि नव एकरूपः

5. Here न जायते म्रियते is the प्रतिज्ञा is the proposition or fact to be proved. कदाचिन्नायं भूत्वा भविता न भूयः contains the reasoning. अजो नित्यः represents the conclusion.

वेदाऽविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हंति कम् ॥ २१ ॥

He who knoweth him indestructible eternal, without birth, and immutable—whom can such a person cause to be slain or whom can he slay.

NOTES:

1. वेद—The knowing here referred to is "realisation" and not mere intellectual comprehension. It means शास्त्राचार्योपदेशाभ्यां साक्षात्करोति as Sri Madhusoodana says.

2. The Veda says:

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।

किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥

3. Sri Sankaracharya says that this verse shows that the self is really a witness and not a doer and that liberation is through jnana.

4. Sri Madhwa says that the verse negatives not action but action independent of God.

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

न्यन्यानि संयाति नवानि देही ॥ २२ ॥

As a man, casting off worn-out garments, wears new and different garments, so the soul casting off worn-out bodies, enters new and different bodies.

NOTES:

1. This verse shows that the new bodies may be similar to or different from, the old body, as in the case of new cloths. The words नवानि and अपराणि are both used in the verse. This shows that there is no guarantee that a soul with a human embodiment is sure to have human embodiments alone hereafter.

2. As clothes grow old despite all care, so bodies will grow old and die despite all medical help.

3. The Mahabharata gives in the Santi Parva another telling illustration—that of a tenant leaving an old house and occupying a new house.

यथा हि पुरुषः शालां पुनः संप्रविशेन्नवाम् ।

एवं जीवः शरीराणि तानि तानि प्रपद्यते ।

देहान्पुराणानुत्सृज्य नवान्संप्रतिपद्यते ॥

4. The Gita shows in Chapter VIII verse 6 the importance of the अन्तिमस्मृति (or the last thought) in regard to the future embodiment and this again depends upon the regulated and disciplined life.

5. जीर्ण—does not negative the dying of infant bodies. It shows that bodies that have fulfilled their purpose are cast away, whether they are young or old.

6. Thus there is a law of evolution governing spiritual life as there is a law of evolution governing physical life.

7. Death is only the gate of life or rather death is reborn as life. The death of the seed is the life of the tree.

(To be continued.)

The Inter-Caste Marriage Bill.

His Holiness Shri Jagadguru, Shri Sharda Pitha Shankaracharya, Rajarajeshwarashrama, has submitted a memorial to His Excellency the Viceroy criticising the provisions of the Bill. In the course of the memorial His Holiness says:—

"Your Excellency is aware that on the 7th day of September 1918 I caused a telegram to be sent to Your Excellency which was as follows:—

It is not necessary for me to remind Your Excellency that from the beginning it has been the sound and the wise policy of the British Government in India not to interfere with the social customs and the religious practices of the vast community of Hindus who have been the permanent residents of India from time immemorial and who have been observing the said customs and the said observances as enjoined by the Shastras (the religious text books) written by the sages of old at a time when Indian civilisation and culture were at its zenith. The result of the introduction of the Bill of Mr. Patel on the Statute Book would not only interfere with the social customs and the

religious observances of the Hindus but would be disastrous to the well-being and happiness of the community at large.

As the present head of the religious institution which was founded about a couple of thousand years ago by the great philosopher Shri Shankaracharya, whose followers are to be found in a very great majority in almost all parts of India, I think it my duty that I should draw the attention of Your Excellency in this connection in order to protect the happiness and the well-being of the Hindu community in general and the followers of Shri Shankaracharya in particular.

Before I proceed to explain the Hindu Law of marriages and the present customs connected therewith, I may be permitted to state that neither the Hon Mr. V. J. Patel nor several others of the Imperial Council who supported him have at any time taken the trouble to be thoroughly acquainted with the injunctions of the Shastras in this respect or taken care to analyse and understand the solid and the substantial foundations upon which those injunctions are based. It is a matter of very great regret that our so-called Hindu members of the Council rush for legislation in matters on which they would do well first of all to acquaint themselves with the history of the present law and usage and the principles upon which the same have been founded. Unfortunately it has been the result of the present education, in which no scope has been given to the study of those subjects which ought to be the life-blood of every Hindu worthy of being so-called. The result of the present secular education has been the creation of a band of so-called Hindus who style themselves "Reformers" and who, having failed to achieve their object of persuading the members of their community to implant in the Hindu society the manners and customs of other countries or nations, have now thought fit to invoke the aid of legislation to make the Hindu society do by means of legal force that which they have hitherto boldly declined.

It must be remembered that the Hindu community has been divided from time immemorial into four Varnas (classes viz, the Brahmins the Kshatriyas, the Vaishyas and the Shudras) and that, as time went on a greater number of castes have arisen out of these four Varnas or classes on account of the inter-marriages amongst some of them and on account of the avocations which a particular set of individuals followed. Still all the while the rule has been that marriages should take place between two individuals who must be of different *Gotras* but of the same caste. This injunction of the Shastras has been followed by the Hindus up to the present day and the same has served well in directing the footsteps of the society in a path which has unknowingly conduced to the selection of pairs possessing the same quality. Even western students of Eugenics have come to the conclusion that in order to reproduce the good qualities, selection of pairs for marriages ought to be very discreetly arranged and I have no doubt that in times to come they would also recognise that the method adopted by the great sages of India and the rules which they have laid down for the purpose are the best in this direction. It has to be remembered that by means of great privation, self-sacrifice and self-determination, the Hindus have been able to follow the said directions and thereby to perpetuate the purity of blood and the heriditary qualities of the different races and classes. The necessity of observing these restrictions and the admirable results flowing therefrom need not be dilated upon here.

It appears to me that I should first of all dispel from the minds of those who, like Sir George Lowndes, think that several of the Smritikartas have enjoined marriages between persons of different classes or different castes of the Hindu community. This is a misconception, because so far as I am aware all the Smritis lay down that the Marriages should take place between individuals of the same caste.

In considering this question the ideal of Hindu marriage should also be kept in mind. It has been laid down by almost all the Smritis that it is a religious duty and a religious obligation which every student after having passed through the stage of a pupil should enter as a matter of an obligation which he owes not only to his parents but to the world at large. It has never been considered as a contract or agreement as it is taken to be in other countries or amongst the devotees of other religions. It is considered to be a tie from which there is no receding or giving up. Either party to the marriage tie has to perform his or her duties and obligations towards each other and towards

the world at large all throughout their life without allowing any whims or caprices to supervene. Such is the sublime ideal of Hindu marriage. The Hindus believe it to be an injunction from God.

That being so Mr. Patel's bill comes on as a terrible shock to the religious sentiments of the Hindus, because if this bill is enacted, the marriages of members of the different classes as well as of the different castes would be considered to be valid and legal. The result thereof would be that a member of a lower caste can marry a woman of a higher caste and vice versa. As has already been stated such marriages would work against the purity of blood and for the raising up of progeny who would be known as varnasankara *i. e.*, the outcome of different classes and castes. And as almost many of the Acharas and the karmas (the observances) are regulated amongst the Hindus in accordance with their classes or castes, they would all be put an end to. There would be a commotion amongst all the religiously-minded people and one would not be surprised if the same culminates in any breach of peace on the part of the Hindu community whose toleration is likely to be taxed to its utmost by such a drastic change in the system of marriages which underlies their daily life and observances.

I may be permitted to assure your Excellency that there are very few people who desire such a change out of such a large community of Hindus. If properly inquired their number would not be found to exceed a couple of lacs of individuals out of the great mass of Hindus who number twenty-two crores. Dr. Sapru who possibly comes into contact with people whose minds have been obsessed by the prejudices in favour of institutions prevalent in other communities or countries can hardly be expected to have intimate experience of the practical working of the said institutions and the difficulties and disadvantages attending the same and their judgment is formed in ignorance of the sentiments of the great majority of people. No doubt there are certain people who without understanding the true intention and purpose of the Smritis try to distort and twist the meaning thereof in order to show that the Smritis mean something which suits their purpose but they also are very few and far between.

It must be remembered that the Bill, if passed, would not only uproot the institution of marriage amongst Hindus but would also upset all rules of inheritance hitherto followed —a fact which cannot be tolerated for a minute.

Marriages made easy.

[BY V. MAHALINGA AIYAR M.A.]

Mr. Patel's Bill has not been projected for the purpose of giving immediate relief to number of young or other people on the brink of marriage, thirsting for freedom from caste restrictions in the choice of partners. It is certainly true that there are a few hundreds of students, of Keats and company, whose delight is obvious at a recent internationalist marriage, between a pair whose celebrity is impending, if not actual. But even Mr. Patel's bill cannot satisfy such internationalist appetites. It is well-known that these students will care even less than others to mingle in marriage with the members of other castes. Their appetites are Europe-ward or Parsi-ward. And for them this bill is no balm. They no doubt stand forth as stormy advocates of this bill; but that is due to their lawless character. This is one obstacle removed, in the great obstacle race they have to run. This is the removal of one shackle out of many. This is a symptom of insurrection, and as such is welcomed.

No doubt the Bill may also bless just a few political marriages (not between adults) that are in contemplation. It is desired to cement and stiffen comradeship in politics by marrying the children of comrades. But the opposite also may result. The marriage, if it proves unhappy, may threaten and decompose even such solidarity as there is. Marriages between relations have at least as often as not, embittered irremediably the relationship between Sambandhis; and it is not impossibls that people politically related, may become even politically divided, by this new adventure at solidifying the relationship.

But this is a Vakil-age. Everbody "takes up a cause like a fanatic, and defend it like a philosopher." There is only shravana (or hearing) generally; even that is only of a haphazard, not tense or intense sort; There is very little manana (or thought). And of svaanubhooti (or self-realisation), there is

absolutely little People live in public, thirsting for sensations. Literacy dangerously suffocates certain intellects. Journalism of a sinister philosophical dye has inoculated everybody with its virus. Catchwords have caught very terribly. The world is getting rapidly plastered over with pretence. Juggling conceptions, "Progress," "National Education" etc. are having easy mastery. Verbal culture is monstrously on the ascendant. Books are caught at for phrases and citations. Wisdom is filched and wrenched; splendid eyes are taken out from their sockets. Their is a process of very cheap Digvaijaya going on, an industrious harnessing of all sciences and emotions and interests in support of this bill.

(To be continued.)

Olla Podrida.

Reuter informs us that an attempt is made to make Ex-King Manual as King of Portugal despite himself. I suppose this is a case of having greatness thrust on a man.

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Miss Sarala Devi spoke at the last Congress about women's rights and said that as women gave men to the war, men must give votes to women. There is a missing link in this chain of logic. I suppose this is because woman's mind has in a predominant measure intuition and not reason. She spoke a great deal about service and sacrifice and submerged womanhood. They also serve God who are merely beautiful and give the world beautiful children and guide their feet aright in infancy. Which is more important—vote or baby? The vote, of course.

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Frau Caver, the leader of German womanhood, said in a letter to the *Daily Express* recently: "Germany was the first country engaged in the war to recognise unmarried mothers and illegitimate children. It was considered an honour to have children; whether the parents were married or not. There are about 200,000 illegitimate children in Germany, who will be educated by the State." I suppose that this is a case of making a virtue of necessity."

Mangalore is arranging lectures on social emancipation to women. Happy women!

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Quiet recently an amorous young man advertised in Northern India for the Unknown She. He wanted a fair looking elderly Brahmin girl. A sudden taste for elderly girls is becoming noticeable today in India. Why is this?

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The Dharmika Brahmana Sangham has passed a resolution supporting Mr. Patel's Bill. I suppose my readers will put two and two together.

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Mrs. A. B. has denounced the Congress as being a popular crowd and as not being a deliberative assembly. This is evidently a case of my 'doxy' being orthodoxy.

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So goes the world this week, my masters.

SCRUTATOR.

The Week.

The following is the Provisional Programme chalked out by the Reception Committee formed to accord a fitting reception to Sir Rabindranath Tagore during his forthcoming visit to Trichinopoly.

Sunday, 9-2-1919 4-40 p. m. Reception at Trichinopoly Fort platform.

Monday, 10-2-1919 5-30 p. m. Public address and Sir R. Tagore's lecture at Lawley Hall, St. Joseph's College, Trichinopoly Fort.

Tuesday, 11-2-1919 4-30 p. m. Social gathering at Railway Institute, Trichinopoly Fort and Theatrical performance. Boy Scouts address.

Wednesday, 12-2-1919 5-30 p. m. Students' address and Sir R. Tagore's lecture at Lawley Hall.

N. B.—Arrangements for private interviews, visiting of local Institutions, etc., will be made on the evening of the 9th inst. It is requested that suggestions may be communicated to one or other of the secretaries.

T. K. Balasubramania Iyer.
T. V. Swaminatha Sastri.
D. Savariraya Pillai.
R. Srinivasa Iyer.

Secretaries.

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The following press communique has been sent to us for publication.

With reference to the notices which have appeared in the newspapers regarding the question of finding civil employment in India for officers and men now serving in the army, it is necessary to state that the provincial organisation in this Presidency is the Employment and Labour Bureau, and all communications should be addressed to the Secretary to that Bureau at the New Bank of Madras Buildings, Mount Road, Madras. A committee has been formed to supervise the work of the Bureau in finding civil employment for officers and men about to leave the army and to advise on all questions arising out of that work. Efforts have been made to secure notice of as many suitable vacancies as possible by circularising the principal firms and departments of Government. Any firm which has not been circularised but would like to have information as to the work which is being done is requested to communicate with the Secretary at the above address. So far as possible the Employment and Labour Bureau will give advice to all officers and men who wish to procure employment in this Presidency and will assist firms in securing the release of those already engaged. The Secretary will be glad to interview any one who wishes to see him between the hours of 10-30 and 11-15 a. m. at the Mount Road Office.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Dear Sir,

It was a surprise—a very unpleasant surprise—to many of us to read in your issue of the 23rd January an appeal on behalf of the Bolepur School of Sir Rabindranath Tagore by Mr. K. S. Ramaswami Sastrial, and to read further on a recommendation by your journal itself. It is well-known that Mr. Sastrial has got a peculiar admiration of his own for the poet and it may be that there can be no two opinions about the poetic fervour and saintly personality of Sir Rabindranath. But the question of helping a School maintained by him where young minds are trained in a particular course of conduct is quite a different one. From the standpoint of the Hindu Sastras, Sir Rabindranath by his open defiance of them and his conversion to Brahmo-ism has ceased to be a Hindu and it is quite incomprehensible that a journal standing up for the maintenance of Hindu Dharma and the dissemination of *pure* Hindu culture should contribute its voice to the appeal on behalf of an Institution where the essentials of Hinduism—Varnashrama and its various duties—are ignored and are perhaps preached against. Mr. Ramaswami Sastrial may have forgotten this aspect of the matter in his supreme admiration of the poems of Sir Rabindranath; but it was certainly the province of a responsible journal like the Hindu Message to have deeply considered all aspects of the question before committing itself to any opinion. If it *has* so deeply considered, I shall be much obliged if you will publish in your next issue the reasons for such a decision.

Yours Sincerely,

Tinnevelly. R. KRISHNASWAMI, M.A., B.L.

In regard to the above letter we may be permitted to state that there seems to be some misapprehension in regard to Sir Rabindranath Tagore's school in the minds of many persons in South India. In the school, only the general principles of the Hindu religion are taught and no attempt whatever is made to convert the boys to Brahmoism, whatever might be the personal social opinions of Tagore. The *Jaina Gazette* for 1915 says: "The cooks are all Brahmins, the diet is purely vegetarian, or lacto-vegetarian, as it may, more accurately speaking, be called, and the meals are served out in separate rows. Brahmoism is never preached among the boys. The principles of religion acknowledged by all sections of the Hindu community are taught to the boys." This fact is referred to in the book on Tagore by Mr. K. S. Ramaswamy Sastrigal. If South India starts an educational institution where the best features of Tagore's school are combined with an unwavering loyalty to our ideals and *sadhanas* in social and spiritual matters, all of us would feel very glad. But a portion of India that, despite is orthodoxy, allowed the Hindu Educational Trust scheme to be still-born has no reason to be proud of itself. Tagore's school is worthy of help and deserves to be encouraged. If we start something even better and more loyal to our social traditions and spiritual ideals than his school, he himself will be very glad to help it as it deserves.

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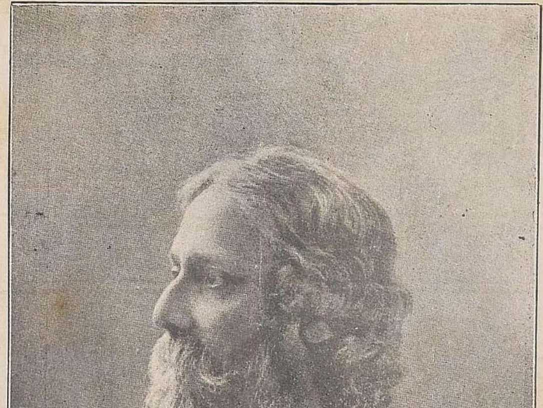

SIR RABINDRANATH TAGORE.

S. V. V. Press, Srirangam.